1: Holmberg--34-35 (1941-42) 1950 Siriono
116, 252

"Little care is taken in dressing game, which is done either by men or women. Animals with hair, such as monkeys and peccaries, are first singed whole in the fire, and the burned hair is then scraped off with the fingernails or with a small section of a midrib of a motacú palm leaf. The animal is then gutted with a sharp piece of bamboo after which the whole carcass is sometimes (but by no means always) perfunctorily washed before it is cooked. Birds are hastily plucked and then singed in the fire and gutted. If an animal is small it is usually cooked whole, but if it is too large for a pot (or too large to roast rapidly) it is quartered or cut up into smaller [35] pieces with a bamboo knife. Armored animals like the armadillo and tortoise are usually thrown in the fire and left there to roast in their shells. Fish are never gutted before they are cooked, nor are the scales removed."

1: Holmberg--35 (1941-42) 1950 Siriono
116, 252, 462

"The division of labor as regards cooking varies a great deal, depending upon the circumstances under which the food is being prepared. Everyone knows how to cook, even young children."

1: Holmberg--35 [2] (1941-42) 1950 Siriono
116, 252, 868

"Cooking is an art learned very early in life. When traveling with his mother and father, a child is often given a cob of corn to roast, some motacú fruits to roast, or a morsel of viscera to cook for himself. In fact, whenever animals are being cut up, there are always young children (as often boys as girls) around, waiting for some tidbit, which they then take to a fire and roast for themselves. Such morsels they share with no one else."

1: Holmberg--35 [3] (1941-42) 1950 Siriono
116, 252, 462

"While in camp, when the group is fairly settled, most of the cooking is done by the women. This is especially true if the preparation of the meal involves the grinding of maize or other vegetable products that are sometimes mixed with the meat and cooked in a pot. On the march, however, when pots have been temporarily stored and when most of the food is roasted, the men take as active part in cooking as the women. In fact, the roasting of meat often falls entirely to the men, especially since they may be off on the hunt several days without the women and thus be forced to barbecue the game before returning to camp."

1: Holmberg--35 [4] (1941-42) 1950 Siriono
116, 252, 263, 136

"No condiments of any kind are used in cooking. Even salt (no deposits of this product are found in the area) is unknown to the Siriono living under aboriginal conditions. Evidently the foods they eat contain enough salt to produce the hydrochloric acid necessary for digestion."

1: Holmberg--35 [6] (1941-42) 1950 Siriono
116, 252

"Actually, little emphasis is placed on the preparation of food. Depending upon the time, place, type, and quantity of game, it may be roasted or baked in the ashes of the fire, broiled on a spit or babrecot, or boiled or steamed in a clay pot. Some vegetable foods, such as maize, are prepared by grinding before they are cooked, and, of course, many nuts and fruits are eaten raw."

"The following is a list of foods and the ways they are prepared.

Foods:

Meats	Never eaten raw; always broiled, roasted, or boiled; sometimes boiled with maize, manioc, or camotes.
Fish	Never eaten raw; almost always roasted on babrecot with scales and guts; sometimes boiled.
Maize	Never eaten raw; roasted in husk when young and tender; roasted on cob when mature and hard; sometimes ground up and boiled with meat or made into cornmeal cakes.
Manioc	Never eaten raw; peeled and boiled, sometimes with meat; roasted in peel in hot ashes.
Camotes	Never eaten raw; boiled in peels, sometimes with meat; usually roasted with peels in hot ashes.
Papaya	Always eaten raw.
Palm cabbage	Eaten raw but frequently boiled with meat.
Motacú fruit	Never eaten raw; always roasted.
Nuts	Always eaten raw.
Coquino fruit	Do.
Chonta fruit	Always boiled.

Aguaí fruit--------	Always roasted.
Híndoéra fruit-----	Do.
Gargatéa fruit-----	Do.
Pacáy fruit-------	Always eaten raw.
Cacáo fruit--------	Do.
Ndía fruit---------	Do."

3: Métraux--112 [2] (no date) 1942 Sirionó
116, 252

"Turtles and armadillos were roasted in their shells; monkeys were singed, without being cleaned, and cooked under hot ashes. Maize was eaten on the cob or was ground with the handle of a digging stick in a cylindrical wooden mortar. Maize flour was mixed with water, kneaded into balls, wrapped in leaves, and steamed in a pot covered with leaves."

4: Ryden--94-95 (1939) 1941 Siriono
116, 415, 252, 171

"When used in cooking, earthenware pots are placed direct on the fire, propped up with a firebrand or two, or with the ashes. The method of using special supports for propping up cooking vessels is unknown, and it seems strange that the Siriono have not adopted this culture element. While [95] excavating a mound near Casarabe I recovered a massive cylindrical support for cooking vessels of a type occurring in the Amazonas region (fig. 62E). This object was found very near the surface. Supports for earthenware vessels are today used by Movima and Cavina Indians in eastern Bolivia, but archaeological discoveries indicate their having been more widely diffused in ancient times (NORDENSKIÖLD 1924, p. 126, map 14). Among South American Indians, pottery is women's work, and one would think that if the Siriono lived side by side with the mound people in the same way as prior to the pacification they lived as neighbours of the whites, they ought by direct contact, or through the abduction of women, to have obtained a culture element of this kind. This however is not the case. This detail suggests immigration into the mound area of eastern Bolivia having taken place after the disappearance of that culture."